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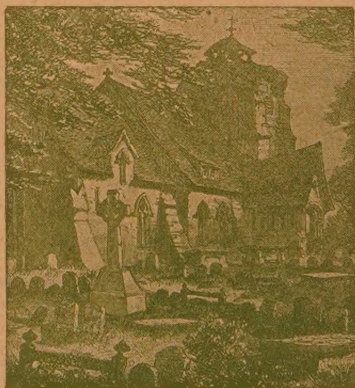
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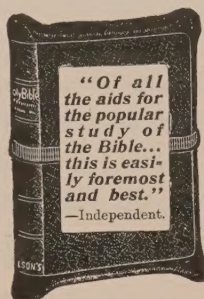
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Of the Church—By the Church—For the Church

Luther League Review

The First Easter Dawn



Thomson.

From *The Church Visitor*.

'Tis the day of resurrection
Earth; tell it out abroad:
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

Now let the heavens be joyful,
And earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes of gladness blend,
For Christ the Lord is risen.
Our joy that hath no end.

One White Hyacinth

BY CAROLINE F. LITTLE

"Only a little kindly deed,
To the great world unknown;
Only a little sprouting seed
By a gentle Christian sown.

"But a single deed may comfort bring
To the weary heart that's breaking;
The seed may teach a soul to sing,
And soothe a body that's aching."

"I NEVER have even a penny, and there's nothing I can do for Easter," said Jessie to herself, as she wiped away a tear with her little hand. She had been sent out early one morning on an errand by her mother, who was a laundress; on the way home she passed a florist's, and his boy was sweeping out the office. Among the rubbish was a choice bulb, a rare variety of hyacinth, which rolled out into the street.

"Can I have this?" asked Jessie.

"Reckon so," said the boy, not knowing what happiness it would bring one day to several hearts.

It was unsightly, yet beneath the dark, ugly exterior was hidden the germ of a pure, white, fragrant blossom; as within each human being dwells a soul that one day may become a white-robed saint in the heavenly garden.

Jessie turned it over and over.

"Plant it and it'll grow into a right purty flower," said Jack, leaning on his broom and watching her.

She took it home, and by her mother's advice filled a cracked cup with earth, and putting in the bulb, hid it away from the sun for a time. All through Lent the little root tried its best to reach upward for the light of day; soon the first tiny bit of green appeared, and finally on Easter Eve, the beautiful waxy flower had almost reached perfection.

Jessie and her mother took it with them that evening to the church, and those who were decorating found a place for it near the altar, having carefully covered the old cup with green moss. It was much admired as its perfume filled the air. On Easter Day, in the hush of the early morning, as Jessie knelt by her mother in one of the front pews, she thought that she could distinguish its perfume from that of the many other costly flowers that surrounded it. It was her offering to the Lord, and she loved to know it was in His temple.

On Monday the rector was going to administer the Easter communion to good old Mrs. Benson, who had been blind for ten years. Looking among the flowers for a specially nice one to take to her, he decided upon this, for it was unusually large and perfect. Blind, crippled Mrs. Benson sat all day, radiantly happy, after the visit from her pastor was over, dwelling on the Easter

joy that was hers, and drinking in the perfume of the hyacinth.

In the third story of the tenement where she was lived a hard-working girl, a member of "The Girls' Friendly Society;" and the middle of the week she was to be married in the same little church to which Mrs. Benson and Jessie belonged. She had long loved the aged, blind woman, and early in the morning she came to bid her good-by before her quiet little wedding should take place.

Mrs. Benson said: "You have no flower, so I want to give you mine."

So Esther cut it off and pinned it on her plain gray gown. And once more the hyacinth stood before the altar in St. Martin's Church. Easter rejoicings, marriage bells, and the sad visits of the Angel of Death oftentimes come together to the crowded tenement houses of the city. The same day as Esther's wedding, in the fifth story back room, lay in his last sleep a beautiful boy, his mother's only son.

"My flower is still fresh," said Esther to her husband, as they started early for the factory where they both worked, "so I shall put it in that dear boy's hand before I go, it will be a bit of comfort to the mother." When the little pine casket stood before the altar of the church that presides alike over the rich and the poor, there was the same white blossom, still fragrant, still beautiful, held in the hand of the young lad whose soul had gone to the land of perpetual flowers, where

"Round His pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet."

Now, having been three times before the altar, having been Jessie's Easter offering, Mrs. Benson's Easter happiness, and Esther's wedding flower, the white hyacinth had fulfilled its mission, and was buried away from sight.

Thus we see that even a little girl, possessing none of this world's goods, can yet be permitted to do great things for her Risen Lord, if only she truly desires to do so.—*Selected.*

"Pictures came to hand, and are perfectly beautiful," is what another subscriber says about the pictures referred to on page 24.

Christ is Risen

CHRIST is risen ! Hallelujah !
Risen our victorious Head !
Sing His praises ! Hallelujah !
Christ is risen from the dead !
Gratefully our hearts adore Him,
As His light once more appears,
Bowing down in joy before Him,
Rising up from grief and tears.

Christ is risen ! all the sadness
Of our Lenten fast is o'er,
Through the open gates of gladness
He returns to life once more :
Death and Hell before Him bending,
He doth rise, the Victor now.
Angels on His steps attending,
Glory round His wounded brow.



Christ is risen ! all the sorrow
That last evening round Him lay,
Now hath found a glorious morrow
In the rising of to-day :
And the grave its first fruit giveth,
Springing up from holy ground,
He was dead, but now He liveth,
He was lost, but He is found.

Christ is risen ! henceforth never
Death or hell shall us enthrall,
Be we Christ's, in Him forever
We have triumphed over all ;
All the doubting and dejection
Of our trembling hearts have ceased,
'Tis His day of Resurrection !
Let us rise and keep the Feast.

Easter Thoughts for Leaguers

Easter Enthusiasms

BY REV. J. B. REMENSNYDER, D.D.

THE Easter sermon is one of renewal to piety, of hope and inspirations to the downcast, of rejuvenation to old age. It brings new life and quickening to the blood, the mind and the spirit. Especially does it dart an impulse of religious revival through all our churches. And should not our young people then share in this great reawakening ? The heart of man amid labors and difficulties often sinks within him, until he is almost borne down to the grave. But the breath of the resurrected life mounts him up to the heights again.

With this Christian hope, Victor Hugo was able to say: "Winter is on my head, but the eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world which invite us."

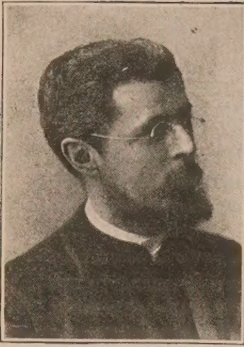
Just as with individuals, so with societies. They have their fatigues, their declensions, their subsidences of enthusiasm.

The Luther League saw its beginnings amid every attendant feature of promise. And now in the heat and burden of its mid-day, what an Easter quickening of the divine life and sustaining power it needs ! Beholding its risen Savior, may it be encouraged and stimulated to a new leading to the task before it ! May influences from the higher, immortal life set it—heart and arm—with fresh ardor to its work ! And great as have been the achievements of our young people in the past, may this Easter spiritual wave strengthen them for still better things for Christ, for youth and for our dear Lutheran Church in its future.

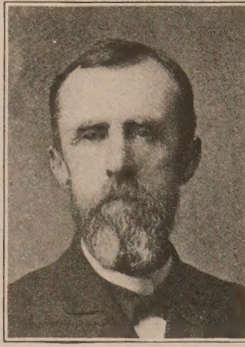
An Easter Greeting

BY REV. GEO. C. F. HAAS

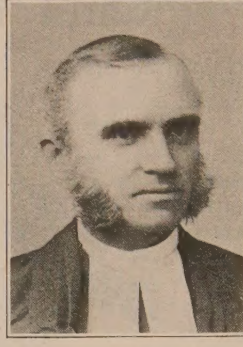
WE are told that when the so-called column of Memnon, in Egypt, is warmed by the rays of the rising sun, the erstwhile cold and dead stone begins to pour forth weird and wonderful sounds, as though to greet the radiant orb of day. But



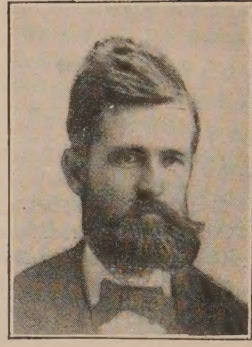
REV. GEO. C. F. HAAS,
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Ministerium



REV. J. B. GREINER, D.D.,
President United
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REV. J. B. REMENSNYDER, D.D.,
President New York and
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REV. W. K. FRICK,
President Synod
of the Northwest

our Easter gospel tells us of a stone that resounds the praise of the rising Sun of Righteousness, greeting the women about to embalm the buried Saviour, and with them all Christendom, with the message of the risen Christ and the empty tomb. And it is a wonderful chord that proceeds in most forceful and yet sweetest harmony from this "stone that was rolled away." Its fundamental note, upon which the whole celestial harmony is built up, is: "Christ liveth." God's counsels are perfected, God's purposes triumph, sin is atoned for, death is vanquished. Christ is the Saviour, and a living Saviour. Seek, therefore, not the living among the dead. Your Saviour is not a reminiscence; He is not to be looked for in the archives; He lives to-day. The fact of His resurrection is the guaranty that He lives. But lives He, why sorrow? He reigns, He guides and blesses His Church. She rests on Him as her living corner-stone. Again, the highest note, the note of completion of this wonderful chord that proceeds from the stone that was rolled away is: "Ye shall live also." As Christ is, so shall be those that are His. If He be risen, they shall rise. If He live, they shall not taste death. The consummation of His work is everlasting life. What then is the intermediate note of this grand Easter chord, whose foundation is "Christ liveth," and whose consummation is "Ye shall live?" What is the factor that knits together the grand past and the glorious future, and makes the Easter harmony re-echo in your soul? It is the ever present Easter admonition and Easter gift: "So live, as Christ liveth." On Him be founded your individual life, on Him be founded the life of the Church. Let your life in faithful loyalty ever be supplementary to the grand Easter chord, upon its foundation, looking toward its consummation.

Our Future

BY REV. J. B. GREINER, D.D.

THE future greatness of our country lies with its young people; so, also, the future greatness of the Church is in their hands.

It is a wise movement to concentrate the consecrated power of our youth; for, in concentration strength develops strength, encouragement is given and enthusiasm for good deeds is born.

The Luther League, as the banding together and holding for definite church work our Lutheran young people, is to be commended.

Let this great force, of consecrated youth, be put forth within the Church, not independently, but under the wise supervision of the pastor and on the line of our church polity.

Follow Me

BY REV. W. K. FRICK

WHEN Christ rose from the tomb it was with fullness of energy. He was a conqueror, the greatest Conqueror in all the world's history. The nineteen Christian centuries are full of His victories over heathen nations. To every soul wrested from the power of the devil He says "Follow Me; fall into line in the army of the Lord." We are called to be soldiers as well as servants. Our weapons are spiritual, not carnal; His, though spiritual, mighty to the pulling down of strongholds. To the new recruits of this Easter season especially the word is, Follow the Captain of your salvation. Do and dare.

"Still let the Spirit cry,
In all His soldiers 'Come,'
Till Christ the Lord descends from high
And takes the conqueror home."

Best Methods of Work for the Local Young People's Society*

By S. H. HOLSAD

THIS has been called the age of Young People's Societies. There are to-day in the Protestant Churches of the world one interdenominational and eight denominational organizations of young people, with a combined membership of nearly 6,000,000.

Now and then a voice is raised in protest against these societies; but it is generally agreed that the Young People's Society, like the Sunday school, is a necessary part of the congregation, having its own peculiar work to do in the Church and for the Church. Where there is a Sunday school in a congregation, there is also, as a rule, a Young People's Society.

But while the work of the Sunday school, as well as its relation to the congregation, is everywhere plainly understood, the status of the Young People's Society has not yet been clearly defined.

Methods must be adapted to conditions, with special reference to the work sought to be accomplished.

Therefore, it seems proper to consider:

First. The relation of the society to the congregation.

Secondly. The object of the Local Young People's Society.

Finally. The best method by which this object may be obtained.

I. The Relation of the Society to the Congregation.—The relation of the local society to the local congregation should be that of a child to its parent. There ought to be no difference of opinion on this point. Just how the authority of the congregation should be exercised is, of course, a matter to be decided by the congregation. As there are various ways of bringing up children, so there are various ways in which these young people's societies are managed. As a general rule, the society is permitted to elect its own officers and conduct its own affairs without any intervention by the congregation. It is usually understood that the authority of the congregation is supreme. The society is responsible to the congregation, and should be required to at least present a report of its work at the annual congregational meeting.

II. The Object of the Young People's Society.—It is at this point that opinions begin to vary and ideas to multiply. Young people's

societies may be divided into at least three classes—viz.:

A.—Social,

B.—Literary,

C.—Devotional.

Societies of an exclusively social nature are not very numerous. Sociability is by no means to be despised or even lightly esteemed. The members of a congregation are said to be, and really are, sisters and brothers in the Lord. Living apart as they are compelled to do, it is only natural that they should desire to meet in a social way now and then. Sociability should be encouraged, but it is hardly of sufficient importance to be made the basis—the object—of an organization of Christian young people.

Literary societies have done much to develop the mental powers of their members. Essays, recitations, readings, debates, vocal and instrumental selections, lectures and entertainments are certainly very attractive—to young people, and other people as well. They develop the talents of those who take part in them; they give needed recreation to those who listen; and they usually add not a little to the revenues of the congregation. If money is needed by the church, this form of getting it is often resorted to. But I am happy to say that there is a growing sentiment against raising money for the church by entertainments of any kind.

The Devotional Society is without question the ideal society. It is hardly necessary to advance any arguments in support of this statement. The Young People's Society, like the Sunday school, is a part of the Church. The church is a Divine institution for the saving of immortal souls. It is the business of the church to preach the Word and administer the Sacraments. There are churches from whose pulpits sermons are delivered on all sorts of subjects, most of which have little or no relation to the Gospel. Doubtless many of these sermons are preached for the purpose of attracting men to church, and thus ultimately interesting them in the solemn subject of their soul's salvation. But do we hold that the end justifies the means? No! We condemn such methods and rightly so; holding that if the Gospel will not attract and save them, nothing will. In our Sunday schools do the scholars study anything but the doctrines of the Word of God? Why, then, should we have any doubt about that same Word of

* Paper read before the meeting of the English Conference of the United Norwegian Lutheran Church, at Milwaukee, Wis., January 29-31, 1901.

the Lord being suitable for the study of the young people? What should be the object of the Young People's Society? The following is the object of at least three of our Luther Leagues in Chicago:

"The object of this League shall be to promote an earnest Christian life among its members, to acquaint them with the history, doctrines and work of the Lutheran Church, to increase their mutual acquaintance and to make them more useful in the service of God."

Surely this ought to be the object of every Young People's Society.

III. *Methods*.—Dr. H. Clay Trumbull has this to say about the need of methods: "In everything which needs doing a knowledge of the method of doing is of prime importance. A man cannot milk a cow or white-wash a garret, or make a shoe, or paint a picture, or write a book, or keep a hotel, or do anything else in this world—unless, perhaps, it is to fill a Government position—without knowing how. The fact that the work attempted is a religious one does not make it any the less important that the doer should know how to do it." All of which applies to young people's societies.

At the recent National Luther League Convention, held in Cincinnati, the keynote was "Methods," "Means" and "Men." Four addresses were delivered on "Methods." One of the speakers, Rev. Geo. M. Grau, mentioned some things that we ought to take into consideration when discussing this question. This is part of what he said: "The first thing is to exercise common sense in the adoption of methods. Consider by whom the methods are to be used. We deal with average young men and women. And, as they are Lutherans, all our methods should comport with the usages of the Church. We must make allowance for the varied condition of our congregations. *There can be no fixed method*, because of difference of locality and other causes. We must make allowance for what may be called 'Lutheran Liberty.' It will teach us that most people in our Church may be led, but few driven. This spirit is conservative, and therefore our methods should be conservative."

But are there not some methods which may be adapted to the needs of all our societies? The great Young People's Society of Christian Endeavor, comprising young people's societies of nearly every denomination, our own included, in the world, makes use of the same methods of work in Japan as in the United States. The same pledge is signed by every member, the same topics are used in the weekly meetings and the same kind of consecration meetings are held every

month by every society belonging to this organization. There is complete uniformity in these matters.

The methods of the Epworth League are more varied in character, but the local Leagues all work in pretty much the same way.

Among us Lutherans there are certainly "differences of operations" in this, as in many other things. In Chicago we have a Central Luther League, composed of twenty-four societies, belonging to five synods, and there are no three of these societies conducted in *exactly* the same way. In some cases the difference is very slight, however; and there is more uniformity in the methods of work now than there was some years ago.

It ought to be possible for us to adopt methods something like the following, and while these may not be best for every society they have been used successfully under conditions more or less favorable to success.

As to the general plan of organization.—This should be simple. The president must, of course, be the active head of the society. Much, but not everything, depends on him. Small committees should be appointed by the president to have charge of the various branches of work which the society may take up. Every member, if possible, should have some definite work to do; and every member ought to feel that he or she is responsible for the success or failure of the work. If everybody prayed and worked earnestly to attain the object of the society, great things could, and would, by God's grace, be accomplished.

Meetings should be held every week. The success or failure of the society depends to a great extent on these meetings. If the meetings begin and close on time; if the leader has studied his subject and knows how to tell what he knows; if the singing is good; if the other members take part promptly; and if God's blessing has been asked upon the meeting, it is sure to be interesting, instructive and edifying. As to topics, the Luther League Topics are better than they ever were, and they were very good last year. There is no lack of helps to the study of these topics. The LUTHER LEAGUE REVIEW contains an outline of each topic. In our own *Christian Youth*, Rev. Loe conducts a department devoted to brief practical exposition of these topics. After all, it is only by prayer and meditation that the Word of God can be rightly comprehended; and each and every one of us may come boldly to the Throne of Grace and ask for wisdom to understand the Word of Life. If these topics are rightly used, a great deal of knowledge will be obtained concerning the

doctrines of our Church, and thus a part of the object of the society be attained.

The history and work of our beloved Lutheran Zion ought also to be familiar to every young Lutheran. And here again, the Luther League of America has done the Church a service by adopting and recommending a Reading Course, consisting of four courses of five books each. The whole twenty books cost only \$18.50, and comprise works on doctrine, such as Gerberding's "Way of Salvation in the Lutheran Church;" biography, as for instance, lives of "Luther," "Melancthon," "Spener and Francke" and "Gustavus Adolphus;" Lutheran Missions, Deaconess Work, and other books dealing with the customs and history of our Church.

One of the Chicago Luther Leagues devotes one evening in each month to Missions, and another evening to a synopsis of one book of the Reading Course. This method could be adopted quite generally.

Socials should be held occasionally; but they never ought to take the place of the weekly meeting, and *should be free*. Their purpose ought not to be to make money, but to increase the mutual acquaintance of the members, and thus cement the ties of friendship which ought to bind all Christians together.

What method of getting money should be used?—There is no better, fairer or more scriptural method than that of free-will of-

ferings. It is only right that the means for carrying on God's work should be contributed by God's people. If the coming generation of young Lutherans could be taught to give as the Lord prospers them, there would soon come a time when the Church would not be hampered in her work by lack of funds. And the blessing which God would pour out on His people would be so abundant that there would not be "room enough to receive it."

In conclusion, do not overestimate the value of methods in Christian work of any kind. This is almost as bad as despising any or all methods. *Adopt* and *adapt* such methods as will help the society do its work in such a manner as to produce the best results.

In this connection it is well to follow Paul's advice: "Prove all things, hold fast that which is good." In the work of the Young People's Society, as in other work for the Lord, the first requisite is a "life hid with Christ in God." Such a life will manifest itself in good works which when seen of men will glorify our Heavenly Father. What is needed above everything else is more earnestness in the Christian life of to-day, a deeper consecration to the service of God, more abiding in Christ, and more of His Word abiding in us. Then the Holy Spirit, through the Word, will cause us to bring forth much fruit, and we have Christ's own promise that our "fruit shall remain."

Our Motto

Of the Church—By the Church—For the Church

BY AGNES LIND

WHENEVER and wherever we find people banded together in any society of any kind we find that that society has an object. We can scarcely think of a society whose object is not set forth in a motto, concise, impressive, expressive. When our patriot President said "of the people, by the people, for the people," he put into the hearts of the American people a sentiment which has made the country one of the most powerful of the nations of the world. On account of this principle and the defense of it we occupy a conspicuous position among the nations of the earth.

As patriotic citizens we are proud of our glorious nation. Her every success fills us with a just pride and for her every defect we blush. But can we be true citizens of this nation and be so narrow, so shallow, as not to know that underneath all that the country has done to make for herself this position in the history of nations there is a guiding hand? Dare we lose sight of this fact for a

single moment that beneath, around, above us is the Omnipotent?

Proud as we are of country is not "Of the Church, by the Church, for the Church," of vastly more importance than "Of the people, by the people, for the people?" For is not the Church the foundation of good citizenship? The Church and what she stands for is the foundation of true charity. It is charity to lighten another's burden by our sympathy; it is charity to show a smiling face to our brother; it is charity to remove such obstacles as we can from our brother's pathway and make his life easier.

We as a Luther League have a motto fraught with a meaning that is not seen at a single glance. As a society we are not only a district organization, but a part of that divine institution, the Church, that knows no laws save those given in the Word of God. Do we, as Leaguers, appreciate this fact? Are we awake to our responsibility? As a part of the Church do we realize that it is

our duty to acquaint ourselves with the history of the Church, her doctrines and her teachings? We as Lutherans have a history that is distinctive. Of this history we are justly proud.

Who of us that read that beautiful story, "Schoenberg Cotta Family," did not live again those perilous times and trying scenes as portrayed there? And the more read, the more near does all this become, because we read the name Lutheran through the entire story. There is a something that draws us near this great hero which we cannot explain except by the fact that there is a relationship existing between the characters there represented and ourselves.

Again, let me say, we may be proud of our Church's history; but be it ever to the shame of him who bears the name of Lutheran if he knows not the life of him who stands forth as the most remarkable man of the fifteenth century; the monk whose voice shook the whole world. His was the matchless energy, the pious fervor and Christian intrepidity that stamped the ages with that one word, the Reformation.

It is ours to defend the Church, for are we not for the Church and by the Church? Ours it is to acquaint ourselves with the Church's history. We are to foster a love for the Church in the hearts of the young people. It is for us to inculcate in the lives of each other a love for church work. Ours it is to supply the zeal. For since youth is full of energy, ambition and desire, many things which seem improbable to older hearts are readily accomplished by the ambitious will of youth.

But be it ever said to the credit of the Luther League that we are always willing to be guided and directed by the Church. We must not in our zeal lose sight of that part of our motto, which says we are of the Church. We must constantly bear in mind that the impulsiveness of youth tempered with the experience of the older members will produce a medium which will doubtless be the instrument of doing a work whose bounds are unknown.

History has shown us, experience has taught us, that there is something in the soul of man that is striving for something higher, something beyond. This spirit of unrest can be nothing else than a striving after God, our Creator. History has again shown us that hand in hand with this longing goes the spirit of love and worship. Time has convinced us that the only religion adequate to supply the need of the soul is the religion of Jesus Christ.

Man cannot worship anything that is beneath or equal to himself when he finds its true relation to himself. The God of the

Christian is beyond the mind of man, for in the word He has left for His followers there are many things found that cannot be explained now. Now we see through a glass darkly, but then shall we see face to face.

Can any one imagine a more beautiful study for the young Christian than the Bible? Where can we find such an intellectual, such a spiritual feast? And what will be the result of such study if prayerfully pursued? Its result will be, and can be but one. It will cause the soul to burn with a desire to be identified with the Church of Christ. It will make that soul to always be "Of the Church, by the Church, for the Church."

Every time we repeat our motto, every time we think of it we should ask ourselves the question, Are we living every day so that the world may know that we are "of the Church, by the Church, for the Church," for Christ says, "By their fruits ye shall know them."



Advantages of Being Cheerful

Cheerfulness is a duty. Cheerfulness is a privilege. Cheerfulness is a means of enjoyment to ourselves. Cheerfulness is a means of giving enjoyment to others. It is never enough to do our duty grudgingly; we ought to do it cheerfully. In our gifts, and in our exercise of a loving spirit, cheerfulness is an essential factor. "He that showeth mercy (let him do it) with cheerfulness." That is the Bible standard. "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver." That is the Bible explanation of the gain of cheerfulness. Then let us all be cheerful.—*Exchange*.



Do It Now

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into line, and follow after, like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now!

Adolph C. Close

By J. W. SMITH

THE Luther League has lost a most valuable member in the death of Adolph C. Close, the treasurer of the National League, which occurred at Cleveland, Ohio, on March 9. His illness extended over a period of several weeks, though at no time was it considered serious, until pneumonia set in and caused his death within a few days.

He was a resident of Albany, N. Y., until September, 1898, when he moved to Cleveland, to assume the management of the Cleveland News Company, a branch of the American News Company.

Almost from the inception of the Albany District League, Mr. Close was interested and active in its work. For a number of years its president, he devoted whatever time could be taken from his business to the advancement of its interests. It was he who increased the membership of the Albany District Luther League until it contained more societies and more members than any other District League in the State. Being assistant manager of the Albany News Company, and doing considerable traveling for this company he called upon the pastors and leading members of societies connected with Lutheran Churches within the territory of his district, advocating and encouraging the formation of Luther Leagues in churches which had no young people's societies. He also with rare tact endeavored to interest in Luther League work Christian Endeavor societies connected with Lutheran Churches, and to induce them to join the District League to this end, addressing the members at their meetings whenever an invitation could be secured.

Few laymen could show such a knowledge of the history and distinctive doctrines of our Church, or use such convincing arguments in behalf of loyalty and fidelity to her teachings and her interests.

As an organizer he possessed qualities which command success. His friendly greet-

ing, his hearty handshake, his beaming countenance will be recalled by many who had the pleasure of more or less frequently meeting him. Systematic and positive, he prepared a map of New York State, marking the location of all cities and towns within the Albany district in which there were Lutheran Churches. His persistence, brushing aside all discouragements and all obstacles; his enthusiasm, at once contagious and extending—all these he combined to merit and insure success.

In the New York State League as a vice-president and as a member of the Executive Committee he labored with the same energy that characterized all his work. At the last meeting of the Luther League of America held in Cincinnati, although unable to be present on account of illness, he was elected treasurer, which office he held at the time of his death. Thus was he continually active in local, district, State and National League work.

In church work, too, Mr. Close has left a record that well might

be termed a model one.

As a member of St. John's German Evangelical Lutheran Church and Sunday school, Albany, he early recognized the advantages of services in the English language, and having assured himself of their necessity, he never hesitated, but was unremitting in endeavoring to secure them. Not finding encouragement among the older Germans of this Church, he, together with two other young men and under the direction of Dr. T. B. Roth, then pastor of the Church of the Redeemer, Utica, N. Y., organized a congregation and founded the Church of the Redeemer at Albany. He was elected a member of the Church Council, and its first treasurer, laboring indefatigably in her welfare and progress. He was superintendent of the Sunday school for several years, and was secretary of the Church Council at the time of his removal to Cleveland. There he joined



Holy Trinity Church, an old but small congregation, became a member of the Council and superintendent of the Sunday school. Here also he continued his work, which to him was ever a labor of love, in church, Sunday school and Luther League. How often good Lutheran young men whom business interests call away from the old Lutheran Church of their childhood and youth seek churches of other denominations because they offer greater social and material advantages, possess more wealth and style, and especially when the Lutheran Church in their new home happened to have a small and struggling congregation. Not so, however, did Mr. Close. His loyalty was for too deep; his fidelity too strong, to even think of this! His pleasure was in the upbuilding of the Lutheran Church, which he believed was founded on the rock of truth as revealed in Christ, not simply because he was born a Lutheran, but rather because increasing knowledge strengthened the inherited tendency, while keen observation and personal investigation convinced him of the richness of her heritage and correctness of her teachings. Often has the writer heard him declare that this should be the chief work of

the Luther League; to educate the members to a better understanding of our Church and to inspire them with greater love for and zeal in her work. As frequently also did he deplore the lack of interest and pride on the part of the members because of this same want of knowledge.

The funeral service was held at his late residence in Cleveland on the 11th ult., Rev. C. S. Kohler officiating. The body was then conveyed to Albany, and taken to the Church of the Redeemer, which he was instrumental in founding, and in which he always retained a lively interest. Rev. F. W. Klingensmith of Utica preached the funeral sermon, taking for his text John 16:16, "A little while and ye shall not see Me, and again, a little while, and ye shall see Me, because I go to the Father."

Forty-three floral tributes cover his grave in the Albany Rural Cemetery, beautiful testimonials to the love, friendship and esteem in which this worthy and self-sacrificing member of Church and League was held.

A devoted wife and three daughters remain to mourn their great loss. May God bless and comfort them."

"Count Me In"

IT was refreshing to hear a gentleman say to a company of young people who were planning a new organ for their Sunday school, "I hear you are going to buy a new organ. That's right; count me in." There was no waiting to be urged, not even to be asked, for a contribution, but a voluntary offering of help that was much needed.

A financial agent for a needy church school was soliciting funds from various congregations. Just when he was most discouraged because of the small returns and many refusals, a lady in moderate financial circumstances called upon him, and gave the largest contribution he had received for many days.

She had not waited to be urged, not even to be visited, and asked for a contribution, but had virtually and substantially said, "Count me in."

These and similar instances are particularly noticeable, because they are in such marked contrast with the spirit, too commonly prevailing among Christian people, not only with reference to financial matters, but to almost everything connected with church work.

Instead of a cheery "Count me in," do we not more frequently hear such remarks as

these: "If they want any money from me, they've got to come for it;" "I'm not going to that church any more; no one pays any attention to me;" "Yes, I taught a Sunday school class, and took an active part in the Young People's Society while we lived in M—, but since we've come here, no one has invited us to those services, so I've not put in my appearance;" "Our pastor didn't say anything to me about that Literature Committee, so he needn't expect me to do anything else."

The fields are white to harvest, but these should-be laborers are waiting to be greeted, appreciated, invited, urged—not by the Lord of the harvest, but by their fellow-men.

Many of us may not have enough money at command to say "Count me in" to the numerous financial needs of the Church, but there is no one who cannot offer a willing service in some of the many avenues of Christian work.

What if we are not formally appointed on a committee for specific duty? Every Christian is a committee of one, divinely appointed to do the duty that lies nearest. If we are visitors in a strange church, let us not lay too much stress on the absence of greetings, but rather count ourselves in as one

of God's worshipping congregation; then we shall not be chiefly impressed with the cordiality, or lack of it, among that people.

If we have moved into a new town, and entered into new church relations, we should count ourselves in, and let the people know we belong to them by our presence at the Sunday and week-night services, by our evident interest in their various undertakings, and by our willingness to go half-way

to receive recognition and greeting. Such a "count-me-in" spirit is not offensive or presumptuous, believing itself equal to everything, and failing to recognize its limitations. It is rather the spirit "that vaunteth not itself, is not easily provoked, thinketh no evil." It is like unto the spirit of Him who "came not to be ministered unto, but to minister."—*Sunday School Times*.

Rev. J. D. Simon

By REV. GEORGE SCHOLL, D.D.

THE Church will learn with sorrow of the death of Rev. J. D. Simon, which occurred on January 18, in Muhlenberg Mission, Africa. It is difficult to realize that one so young, so fully consecrated, so well qualified and full of enthusiasm for the work, should be called to lay down his life in the service so soon after entering upon it. Such, however, is the fact; and while we bow in humble submission, neither questioning the goodness and wisdom of Him in whose hands are the lives of us all, nor attempting to explain the meaning of this sad and discouraging visitation, we must admire the spirit of the man who thus gave himself in willing and cheerful self-sacrifice to the work of helping and blessing others.

Already during his student days Rev. Simon made known to the writer his desire to go to the foreign field; and in order that he might take the step intelligently, he informed himself, as fully as possible, of the character and needs of our fields, as well as the self-sacrifice and risks to health and life involved. Early in the second year of his seminary course he offered himself for service in our African field, but at that time the Board was not in a financial condition to employ another missionary. Again, two years later, Rev. Simon asked to be sent to the India field, and again the Board was compelled to decline the offer on account of lack of funds. Soon thereafter he accepted a call to the church in Newton, Iowa, where he labored with success for about two and a half years, greatly endearing himself both to the members of his congregation and the people of the community in general.

In February, 1899, the Board extended a call to Rev. Simon for the work in Africa, which call, after being brought face to face with the sacrifice and risks involved, was promptly accepted, and on April 13, 1899, he was regularly appointed and commissioned as a missionary to Africa.

Rev. J. D. Simon was born November 19, 1866, in Lisbon, Columbian County, Ohio, and

was a graduate of 1893 and 1896 respectively of Wittenberg College and Seminary, Springfield, Ohio. In 1896 he was married to Miss Leanna M. Turkle, sister of Rev. A. J. Turkle, pastor of Trinity Lutheran Church, Allegheny, Pa. A son was born to them May 13, 1897, who was left in the care of a sister of Rev. Simon, Mrs. M. C. Roller, of Massillon, Ohio.

The reader will recall the fact that both



Mrs. Beck and Mrs. Simon fell victims to the African fever within three weeks after their arrival at Muhlenberg Mission; and he will also recall the clarion notes that were sounded from Africa by those bereaved and sorely stricken but heroic men, who, in their loneliness and sorrow, seemed all the more determined to stand by the work, and to do all in their power to arouse the Church to a more determined effort to plant the banner of the cross in the dark continent.

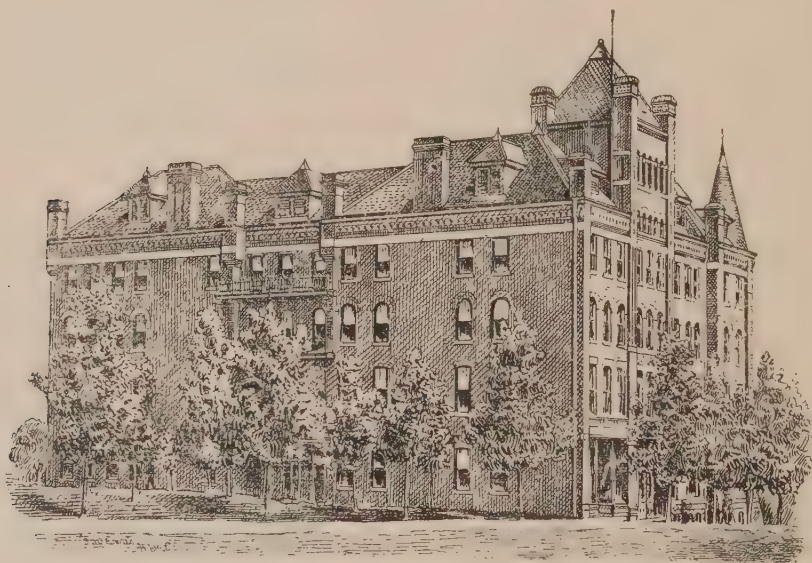
Orphans' Home in the South

THE Lutheran Orphan Home of the United Synod in the South, which is located at Salem, Va., was established in the year 1888, through Rev. W. S. McClanahan and his wife, with the aid of his niece, who is now the wife of Rev. Dr. Holland, Charlotte, N. C.

From that time to the present it has had four different homes. In the beginning there were difficulties to overcome. The Southern Church, embracing about 40,000 communicant members, is scattered over four or more States. It was difficult for them to unite in an orphans' work from which a part must

far in the suburbs, and it was found to be of no use for hotel purposes. It was sold to the Board for \$14,500. With a few inexpensive changes it was found admirably adapted to the work. The accompanying cut gives one an idea of the conveniences of the building. The water and heating arrangements are all that could be desired. The town of Salem gives free water.

While there are things to regret in the work there are many things to encourage. There is in the Church a general interest, and it is one of the many means of cementing the bond of union between Lutherans



necessarily be so remote. Only two States, Virginia and North Carolina, have had any inmates in the Home. But the South Carolina Synod, the Georgia Synod and the Holston Synod in the State of Tennessee, which have never had an inmate in the Home, are among the most liberal supporters.

There have never been over thirty inmates in the Home at one time. At the present there are thirty, twelve of whom are from the North Carolina Synod. The district synods contribute to this work in about the proportion that they contribute to any other general work of the Church.

The present building was purchased in November, 1899, at a cost of \$14,500. It was built early in the nineties for a hotel when the real estate boom was taking this section. When the boom died the building was left

in the South. It is believed by the management that in the very near future there will be a general move toward the liquidation of the debt now resting upon the Home, incurred in the purchase of the present property. By sending 25 cents to the Lutheran Orphan Home for the *Messenger*, a little paper printed by the boys in the Home, a fuller knowledge of this work of our Church in the South may be gained. Any cash intended for the support of the Home or for the debt on the Home, should be sent to Mr. Paul S. Davis, Salem, Va., who will gladly acknowledge it.

From a friend in Ohio: "We appreciate your paper, and consider it a privilege to subscribe." Thanks.

Luther League Topics

OUTLINED AND REVIEWED BY REV. C. ARMAND MILLER

Fourth Week after Easter.

May 5, 1901.

Fifth Week after Easter.

May 12, 1901.

The Lord's Message on Faithfulness

Rev. 3: 7-13

Questions to be answered in short papers.—What is known of the ancient Philadelphia? What is meant by the "key of David?" Have we before us also an open door? How shall we "keep the word of his patience?" Explain the rewards promised to "him that overcometh."

Lessons for Our Own Lives: 1. *He knows our works.*—A warning, for if we are disposed to be neglectful and indifferent, it may be well to remind ourselves that we are under the eye of Him from whom nothing is hidden. But far more, a comfort. We are not forgotten. He is not indifferent to us. More than a parent watches and rejoices in the progress of his child at school, or in business, does our Lord watch and rejoice in our faithfulness. He says "I know thy works." And He says it here to a church that has not forgotten Him, nor dishonored Him. It is distinctly a word of encouragement, linked with the promise of protection and reward. If the thought of "the cloud of witnesses" (Heb. xii, 1) ought to spur us on, much more the remembrance of the eye of Christ upon us should inspire our highest endeavor.

2. *He sets before us an open door.*—There is no use in going away to look for the door of your opportunity, it is *before* you, and it is not there by accident, it is *set* before you. The Master has something for you to do, appointed by Him as your service, and put within your reach. The door is open and you have only to walk into it. There is the poor family that you can help in the wisest and most Christ-like way. There is the anxious soul whom you can comfort; or the wild youth over whom you have an influence, or the careless one whom you can draw to the Church and by constant love and prayer to Christ. Your circumstances, your training, your associations, your natural gifts, all these point to the door, and as you look before you you may see through it the needy ones to whom you can minister. But He only sets before you the open door, and bids you enter. It depends on you whether the door will be entered, or whether it will remain open—and empty.

The Lord's Message on Lukewarmness

Rev. 3: 14-22

Questions to be answered in short papers.—What is meant by the description of Christ in verse 14? What is it to be "lukewarm?" Explain the sinner's delusion. (Verse 17.) How does the Lord knock? Explain the promised reward. (Verse 21.)

Lessons for Our Own Lives: 1. "*Neither cold nor hot.*"—Let us ask as we hear this description, as the disciples once asked, "Lord, is it I?" For surely there are many in the Church to whom it would not seem inapplicable. It is one of the evidences of the strength of original sin, and of the persistence of it in our hearts that in the cause which is the grandest, with the Leader the most inspiring, with the task the most appealing, and the rewards the most alluring, there is so little real enthusiasm, hot, and steady, and continuous, on the part of Christ's professed followers! He does not want an enthusiasm which is all flame, like the will o' the wisp, but one which permeates and influences the whole being, like a white hot iron! And we too often have no positiveness about our attitude to Him, not even enough of interest to make us cold, with hostility, but a sort of indifferent acquiescence, "neither cold nor hot." Saul of Tarsus was cold. Paul the Apostle was hot. But neither before nor after his conversion was the man lukewarm! We have chosen our side, let us fight with all the intensity of relentless warfare against sin.

2. *Let us recognize our need.*—To have a name is not enough. Because we have received the blessed Sacraments is not enough. Men may be in a Church, but may be Laodiceans still. Are we rich and increased with goods? It depends entirely on whether we have truly bought the pure gold of God, and are clothed with white garments which He supplies. If we are deceived as to our real condition, we are exactly in the way of being and remaining lukewarm. Learn your wretchedness, learn it so deeply that your joy at deliverance will never end, and will never fail to have impelling force and fervor.

Exaudi.

May 19, 1901.

Whitsuntide.

May 26, 1901.

The Lord Exalted

(Eph. 1: 15-23)

Questions to be answered in short papers.
—What are the stages in Christ's exaltation? What is involved in the exaltation of our Lord? What is the meaning of the Ascension? How does Christ reign? What will be the final and complete exaltation?

Lessons for Our Own Lives: 1. *We should rejoice in the present glory of our Lord.*—That was a glorious home-coming for Him, when, returning from the land of sin and humiliation He was welcomed again to the Father's throne! How homesick He must have been, again and again, when the enemies rejected Him, and the disciples could not understand or sympathize with Him, and the horrid touch of sin was on all things about Him! But now He is at home again, angels' songs resounding to His praise, multitudes of those for whom He died, come up out of great tribulation, around His throne, all power given unto Him, in Heaven and on earth. If we love Him we must be glad that all the toil and travail of spirit is over, and that He is where He is appreciated, and where we shall meet Him. We must rejoice, too, for ourselves, that He remembers us, intercedes for us, awaits our coming with love and longing.

2. *We should rejoice in the greater glory that shall be His.*—For He is not yet fully exalted. His kingdom has not fully come. Every knee does not bow at His name. Every tongue does not confess His glory, as Lord. Millions for whom He died have not yet heard of His love, and do not know of a Redeemer. Wickedness and the refuges of lies are not overthrown. The last enemy is not destroyed. His Ascension is the prelude to another scene when He shall come again, as those disciples saw Him go away. In the clouds, with celestial escort, visibly He shall return, and then shall come His full victory. Then shall the foes be conquered. Then shall the promises be fulfilled in all their completeness. Then shall the knowledge of the Lord cover the earth. Then shall the oppressed be lifted up, and the proud be cast down. Then there shall be no more death, nor tears, nor crying for those who love Him. Then shall we be like Him. Then shall His exaltation be complete! Let us pray, with John, "Even so, come, Lord Jesus!"

The Lord Proclaimed

(Acts 2: 14-36)

Questions to be answered in short papers.
—1. What is the need of the Holy Spirit? (See Luther's Catechism, Third Article.) 2. What is the relation between the Scriptures and the Holy Spirit? 3. What is the message of the Spirit? 4. Do we need to pray for a new Pentecost?

Lessons for Our Own Lives: 1. *Let us appreciate the Holy Spirit.*—It is true that many do not do so. His work is as indispensable for us as the work of Christ. If Jesus had not died we should be hopeless, but if the Holy Spirit had not enabled us to believe on Christ, we should be helpless! Our spiritual life, from first to last, is from the Holy Spirit, the giver of life! He came to us in our baptism, has come again and again in renewal, through the Word and Sacrament, and dwells within us. We are bound to honor and purify our bodies, since they are the temples of the Holy Ghost. Do we recognize His influence and the indispensable character of His work for us and within us? Do we yield ourselves that He may fill us? (Eph. v, 18.) Do we honor Him as we do the Father and the Son?

2. *Let us hear the message of the Spirit.*—For He testifies of Christ. His one great work is to glorify Christ. To this end He convicts the world of sin, and of righteousness and of judgment to come. To this end He calls, gathers, enlightens and sanctifies. To this end He brings to our remembrance the things of Christ, and leads into all truth. If we love Christ, it is because the Spirit has applied the righteousness of the Lord to our hearts and led us to trust in Him. If we serve Christ, it is because the same Spirit is sanctifying us by the reproduction in our lives of Christ's imitable perfections. He holds before us the portrait of our Lord, and "we, reflecting as a mirror the glory of the Lord, are changed into the same image, from glory to glory even as from the Lord, the Spirit." (II. Cor. iii, 18.) To hear Him is to hear Christ, and to be led by Him is to follow Christ. Let us thank God continually for the help and the grace of the Spirit of the Lord.

Everywhere

For once I sought a time and place
For solitude and prayer;
But now where'er I find Thy face
I find a closet there.
They that seek the throne of grace
Find that throne in every place;
If we live a life of prayer
God is present everywhere.

—Keeble.

Publishers' Column

Several clubs of subscriptions have been received during the past month in response to our announcement printed in the last number and again presented on page 35 of this issue. The largest one came from a Western State. We hope others are planning to send us lists of subscriptions to compete for the premium.

The growing favor with which the Luther League Topics are meeting is indicated in the following testimonial received recently:

"I cannot speak words of commendation strong enough to express my great appreciation for subjects with their discussion in topics. I cannot see how any League can be without them. They not only educate in the wisdom and knowledge of the World, but also educate in fundamentals of spiritual living."

A few more of the present quarter's Topics are left if you want them.

There is quite a demand for Luther League badges for birthday gifts. They are admirably adapted for such a purpose. At a recent convention a stranger remarked: "What a pretty badge you Leaguers wear."

It is pretty, but besides being pretty has a significance which every wearer should be able to give.

Our great reformer, Dr. Martin Luther, who designed it as his coat of arms, described it thus:

"There should be a black cross in a naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

The following experience of Charles Dudley Warner, who in one of his excursions came face to face with a bear, may be appreciated by some of our subscribers, and we trust will be helpful in calling the attention

of those who are in arrears to their indebtedness: "As I was cocking my gun, I made a hasty and unsatisfactory review of my whole life. The sins came out uncommonly strong. I recollected a newspaper subscription I had delayed in paying, years ago, until both editor and newspaper were dead, and which now never could be paid to all eternity!"

If you want to read a good story send 10 cents for a copy of John Westoff, Lutheran. It will please you.

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When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

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Have them all put in your S. S. Library.

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Edited by E. F. Eilert,

WITH

W. C. STOEVER,

S. G. WEISKOTTEN,

PHILADELPHIA, PA.

BROOKLYN, N. Y.

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Editorial

Days grow longer, sunbeams stronger,
Easter tide makes all things new;
Lent is banished, sadness vanished,
Christ hath risen, rise we too!
Christmas meetings, Twelfth-night greetings,
Whitsun sports are glad and gay;
But the lightest and the brightest
Of our feasts is Easter day.

After Easter, what? A season of indifference to church and church work? It ought not to be, yet it often is. Instead of the Lenten season and the blessed Easter tide establishing us in a steady and faithful devotion to the work of the Lord, our loyalty seems to end with the joy of Easter. This certainly is a great mistake. The season between Easter and Pentecost ought to find us just as faithful as we were during the season of Lent. Let us see to it that this Easter may find us loyal, faithful, steady-going co-workers with God.

"Palm and Easter Sundays," says an exchange, "are high festival days in the Lutheran Church in our land and in foreign

lands. These days are to thousands of Lutheran Christians the anniversary of their confirmation and first communion. Many will be added to the list of communicants again this year. May these young people be mindful of the obligations of their baptism renewed in the holy and solemn rite of confirmation. The young people's societies should lead the newly confirmed into their circle of church activity and give them a hearty welcome. The newly confirmed will find in the Luther League an opportunity of building well upon the foundation laid in the confirmation course. Here the Word of God, the catechism, biblical and Church history, spiritual songs and Christian prayer constitute a course of study necessary to spiritual growth and Church activity. Thus will they be able to 'continue in the things which they have learned.' Our young people's societies everywhere should, by these things, demonstrate their utility and glorious purpose." We say Amen.

How many of our catechumens are contributors to the support of the Church? It is a great error not to see to it that the young people become regular contributors. When young people become communicants they ought not to be satisfied to sit in the family pew and themselves contribute nothing. To train up Christian workers we must impress upon the young catechumens the privilege of full Church membership and of doing their part toward the finances of the Church. This helps to develop a robust Christianity. It trains them to give; a training which is exceedingly important in the development of the spiritual life of a congregation. Young men and women, do not rest satisfied unless you are regular contributors. If you are not living up to this great privilege go at once to your pastor and offer to do your part no matter how small it is.

"It is more blessed to give than to receive," and we should give freely of what we have received, but it becomes the recipient to be of a thankful spirit and to show

by word and act that he is grateful for the attention of the giver. It is a small thing to say "thank you," but many people forget it; not the saying is sufficient always, but there should be with it an action which proves that the expression is genuine and from the heart, and not one of form.

It is gratifying to note that the "Daily Bible Readings," prepared by Rev. F. P. Bossert, of Lima, Ohio, and published with the Luther League Topics are giving satisfaction, and are coming into general use. One of our Lutheran papers says, "They are capital, and we publish them here in answer to a demand, and in the hope that they will be used by many into whose hands the Topics do not come." The subscribers are increasing; during the last quarter a second edition was required, and the edition of this quarter has been almost exhausted.

Once more the Luther League is called upon to mourn the loss of an active, earnest and enthusiastic member, Adolph C. Close. The passing away in the prime of life of such men as Frederick T. Huber, Herman J. Haendle and Adolph C. Close, all pioneers in the Luther League movement in New York State, is an admonition to us all to be ready to answer God's call, for we know not when our hour may come. It is sad, indeed, to record the loss and particularly so to those who were closely identified with him and with Messrs. Huber and Haendle in our particular work for Christ and His Church. Would that the loss sustained might kindle in the hearts of others a more earnest desire to take up the work which our departed friends loved and prayed for.

In the use of the catechism our Sunday schools are wonderfully deepening the impressions made upon the minds and hearts of the catechumens that will serve them throughout life. The five parts of the catechism thoroughly drilled into the children before they come to catechetical instruction is a foundation that serves a good purpose. We heartily commend the continued and

growing use of the catechism in connection with the Sunday school lessons. It will aid greatly also in keeping the young people loyal to the Church after confirmation.

Our Lutheran Sunday school are far in advance of others in giving to the children Easter programmes that are thoroughly scriptural. Several have been published this year that are worthy of a place in our Lutheran schools.

Great is the loss that our Church and the Muhlenberg Mission in Africa have sustained in the death of Rev. J. D. Simon. It is very sad to think that two members of a family have within a short period given themselves in the Master's service. Many cannot see the use of such sacrifices, but God Almighty sees the future and knows the result. The death of the martyrs has been the seed of the Church in the past, and those who have died in the mission field have often been an incentive to others at home, and have caused the Church to do greater work for the Master's cause. The life of Missionary Simon impresses us that he was called of God for his work, and to which he was so earnestly devoted. Well might he have said like McCall, who died in his youth in the Congo mission: "Lord, I gave myself body, mind and soul to Thee. I consecrated my whole being to Thy service, and now if it pleases Thee to take myself instead of my work which I would do for Thee, what is that to me? Thy will be done."

Would that all our readers each morning made a resolve similar to that which Rev. Thomas E. Chandler, pastor of a church at Newport, R. I., sends upon a card to the strangers of that city, and which reads as follows: "I will this day try to live a simple, sincere, serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God."

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— Sister Magdalena, from the Deaconess Motherhouse in Baltimore, began the work of Parish Deaconess on February 25 in St. John's Church, Rev. J. J. Young, D.D., pastor.

— William Hauff, a well known layman of the General Council and a member of Holy Trinity Church, died recently at the age of seventy-eight years.

— Dr. and Mrs. Pohlman, Miss Van Leer and Miss Klein sailed from New York on the 30th ult., bound for the mission field of the General Synod in Africa.

Brooklyn

— The Eastern District of the Missouri Synod will hold its meeting this year in St. Mark's Church, Rev. A. E. Frey, pastor, from May 1 to 7.

Philadelphia

— Rev. Wm. M. Baum, D.D., on March 3 completed his twenty-seventh year as pastor of St. Matthew's Church, Philadelphia. Dr. Baum's active, energetic pastoral work does not decrease with advancing years. He is also the president of the Board of Publication of the General Synod.

— The German Orphans' Home and the German Hospital each received \$950 from the estate of Mr. Philip Gruner, a former member of Zion's Lutheran Church, who returned to Germany some years ago.

— The Lutheran mission in West Philadelphia, the Church of the Resurrection, has taken a great step forward under the leadership of its pastor, Rev. Chas. E. Dozer. It recently purchased a lot, costing \$5,000, at the northwest corner of Fifty-second and Thompson streets, upon which they hope to build a church in the near future. The lot is 70 x 100 feet.

— A festival was held in Zion's Swedish Church on March 13, at which, among other features, was an address by E. Aug. Miller, Esq., superintendent of St. Paul's Sunday school.

— On Sunday, March 10, the new Church of Transfiguration, Rev. H. Branson Richards, pastor, was consecrated.

— The annual dinner of the Lutheran Social Union of Philadelphia has been fixed for Tuesday evening, April 16.

— The eighty-fourth birthday of John D. Lankenau, president and patron of the German Hospital, and founder of the Mary J. Drexel Home, was celebrated on Monday, March 18, in both institutions.

Chicago

— The General Synod Lutheran churches in this city have begun the publication of a paper under the title of the *Chicago Banner*. It is edited by Rev. Dr. Severinghaus.

Pittsburgh

— St. Andrew's Church, Pastor Hemmeter, has sold its church property and is worshipping in the German Mother Church. A desirable lot has been bought and the congregation hope to have a beautiful home in about ten months.

Columbus

— On Sunday, February 17, the Rev. W. N. Harley was installed as pastor of Christ Church,

this city, by the Rev. A. Pfueger, assisted by Dr. F. W. Stelhorn.

San Francisco

— On February 17 the new and beautiful St. John's Church, Rev. J. H. Schroeder, pastor, was dedicated with appropriate services.

MISCELLANY.

— An English Lutheran Mission has been started in Yonkers, N. Y., under the direction of Rev. J. W. Smith of Mt. Vernon, N. Y. Although but a few weeks old the Sunday school already has an enrollment of fifty scholars. A hall has been rented on Warburton avenue and services are held every Sunday afternoon.

— Rev. John C. Seegers of Albany, N. Y., entered upon his duties as pastor of St. John's Church, Easton, on Sunday, March 10.

— A Lutheran missionary among the Indians in Arizona writes to an exchange that he held very interesting Christmas services in the mission schools at San Carlos and Rice stations. The missionary traveled twenty-eight miles on horseback to get a Christmas tree. The services were well attended and enjoyed by both old and young.

— After laboring twenty-five years, the Norwegian Lutheran missionaries in Madagascar had the pleasure of ordaining two natives from the Sakalawa people, occupying the western

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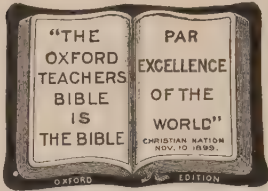
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part of Madagascar. There are at least seventy native pastors belonging to the Lutheran missions in Madagascar.

—The Board of Church Extension is asking all the Sunday schools of the General Synod to take up a collection for church extension on Easter Sunday. Last year 799 Sunday schools took up an offering. This year the Board expects to hear from 1,000 schools.

Growth

Our growth as a denomination, says the *Lutheran World*, is gratifying. It indicates that the God of Israel is with us and likewise that our responsibilities are increasing. It ought to mean much to us that during the past year our growth was not only gratifying, but that the number of members added to Lutheran churches exceeded the accessions of the other four largest denominations.

The following are the figures of growth from the *Independent*:

Lutherans	95,000
Methodists	32,000
Episcopalians	17,000
Presbyterians	13,000
Baptists	5,000

It is manifest from the figures below that the church with all its trials and imperfections is an increasing power in this land.

Churches. Ministers. Members.

1800.....	3,030	2,651	364,871
1850.....	43,072	25,555	3,529,988
1870.....	70,148	47,609	6,673,396
1889.....	97,090	69,870	10,005,963
1890.....	151,172	98,185	13,823,618
1900.....	172,406	126,046	17,784,475

The increase in the communicants:

From 1850 to 1870 was 3,143,400 in 20 years.

From 1870 to 1880 was 3,392,267 in 10 years.

From 1880 to 1890 was 3,757,555 in 10 years.

From 1890 to 1900 was 3,960,857 in 10 years.

Living up to his highest standard is the privilege of every man. One does not have to be a world-renowned hero to do the best he knows how. But one is not likely to become a world-renowned hero unless he does do the best he knows how.

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All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 4 Court street, Brooklyn; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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DEATH OF TREASURER

It is with regret that announcement is made of the death of Adolph C. Clos, Treasurer of The Luther League of America. His disease was unexpected, although he had been in ill health for several months. The League loses a valued officer, one very much interested, as well as earnest in the work.

Mr. John F. Dinkey, 14 Ave. B, Vick Park, Rochester, N. Y., has been appointed Treasurer to succeed Mr. Clos. Hereafter all communications relating to the financial portion of the League should be addressed to him as above.

Wm. C. Stoever, President.

NEW YORK STATE

New York City

—The annual convention of the Luther League of New York City was held at the Church of the Atonement on the evening of March 21. The vesper service was conducted by the pastor, Rev. F. H. Knubel, who also delivered an appropriate and earnest address of welcome. A fitting response was made by Mr. Fred. H. Wefer, president of the League, who presided. The first speaker was Rev. J. B. Remsensnyder, D.D., whose address bore the title, "Some Cautions as to Present Religious Conditions." He warned Lutheran young people against present-day criticism of the Bible and religion on the one hand, and the artificial zeal and sensational methods of religious enthusiasts on the other. The next speaker was Rev. John A. W. Haas, whose speech was somewhat of an innovation. His object was to encourage interest in the Reading Course, and his method

was giving select readings from and a familiar talk upon the part of "Praying and Working," which portrays the life work of Immanuel Wichern. He was heard with rapt attention. Appropriate music was sung in good form and taste by the Luther League Choral Union.

Brooklyn

— During the past month the Luther League of Emmanuel Church, Rev. E. Roth, pastor, was reorganized with an increased membership, a number of the younger members of the last few confirmation classes having been added to the roll. The League is one of the most active in Brooklyn. Among other things it furnishes all its members with a copy of the LUTHER LEAGUE REVIEW and Luther League Topics regularly.

— At the Church of the Redeemer, Rev. S. G. Weiskotten, pastor, a series of meetings has been conducted during the month which are devoted to the study of the Luther League Topics. At the first meeting of each month one of the pastors of our churches in this city is invited to conduct the meeting. At the meeting on April 8 Rev. F. H. Knubel will speak. Mr. George P. Moller will conduct the meeting on May 13.

Buffalo

— A reception will be tendered by the Luther League of the Church of the Atonement, T. W. Kretschmann, pastor, to the newly confirmed young people on Easter Monday evening at 8 o'clock at the pastor's home, 400 N. Division street, and on Tuesday evening, April 9, at the same place to the adult new members of the Lenten season, under the auspices of the Pastor's Aid.

— The young people's society of our church at Brocton, N. Y., have decided to assist as much as possible in bearing the expense of renovating the church.

PENNSYLVANIA

Philadelphia

— The Young People's Society of St. Mark's Church, Rev. Samuel Laird, D.D., pastor, have donated \$5 to the Bond account of the LUTHER LEAGUE REVIEW. Many thanks.

Bucks, Montgomery and Chester Counties

— In accordance with a resolution passed at the last convention of this Central League, held at Quakertown, Pa., Feb. 22, 1901, the following committee has been appointed to co-operate with a similar committee of the Luther League of Pennsylvania to create a fund for the erection of a suitable monument to the memory of the patriarch Muhlenberg, at the old historic church at the Trappe, Pa.; Mr. H. N. Bickel of Norristown, chairman; Rev. W. O. Fegely, Trappe, and Mr. Geo. D. Peters, Spring City. The president of the B. M. C. Central Luther League has appointed the following standing committees for the year: Executive Committee—Mr. H. Lehman Yost of Norristown, chairman; Rev. J. H. Waidelich, Sellersville; Mr. Charles Ash, Phoe-

nixville; Mr. Chas. J. Custer, Pottstown; Miss Bertha F. Dietrich, Quakertown; Miss Lizzie Beerer, Norristown. Extension Committee—Mr. Frank L. Brown, Norristown, chairman; Rev. J. B. Haigler, Spring City; Mr. E. G. Brownback, Trappe; Mr. Geo. A. Reifsnnyder, Pottstown; Miss Ida Krause, Royersford; Miss Ella Beans, North Wales. Credentials Committee—Mr. C. M. Berkemeyer, Sellersville, chairman; Mr. E. B. Mackrich, Pottstown; Mr. Wilson Beyer, Centre Square; Mr. Wm. Krout, Perkaspie; Miss Stella Rutter, Stowe; Miss Sallie Billger, Sellersville.

Allentown District

— The eighth annual convention of the Central Luther League of the Allentown District will be held on Thursday, May 2, 1901, in Trinity Lutheran Church, Bangor, Rev. E. A. Yehl, pastor.

— The Luther League of St. Mark's Church, South Allentown, Rev. C. E. Sandt, pastor, has been very active of late and is furnishing a supply of English and German hymn books for the pews. The congregation has recently paid off its debt and has enough funds left for repainting the exterior.

Lancaster League.

— At the annual meeting of Trinity Luther League, Lancaster, Rev. J. E. Whitteker, pastor, the election of officers resulted as follows: Pres., W. A. Heintsh; vice-pres., Harry Pritz; rec. sec., Laura J. Falck; fin. sec., Noah Campbell; cor. sec., Elizabeth Lamparter; treas., Frank W. Arnold; organist, Margie Heintsh; librarian, Harry Martzall; additional members of Executive Committee, W. A. McGlinn and Harry S. Haag. The congregation of Emmanuel Lutheran Church is trying to raise funds to buy a lot in the rear of their church in order to enlarge the edifice, and Trinity's League will pay for a strip of ground a foot wide for them. The League will also donate \$10 to the church extension fund.

Lehigh Valley League

— The Fourteenth Semi-annual Convention of the Upper Lehigh Valley Luther League Central will be held in Salem Ev. Lutheran Church, Audenried, Carbon Co., Pa., Rev. A. O. Ebert, pastor, May 8 and 9, 1901. Rev. J. J. Kuntz, of Freeland, is the President of the Central, which has 18 local Leagues with a membership of over 700.

Catawissa Central

— The Executive Committee is waiting for an invitation from some local League for the next convention, to be held next August. Who will speak first?

— Grace and Trinity Luther Leagues, Shamokin, have appointed a committee each and organized a joint committee of eighteen to prepare for the meeting of the coming convention of the State League, which is to meet here on Wednesday and Thursday, June 26 and 27.



A. C. GRIMM,

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NEAR WILLOUGHBY AVENUES, BROOKLYN, N. Y.

—Grace Luther League, Shamokin, Rev. J. F. Wampole, pastor, at its business meeting in February, contributed \$100 toward the church debt. They also organized a Junior League on New Year's Day with 31 members, which has already grown to 45, and meets every Sunday afternoon after Sunday school.

Pittsburgh Central

—The Pittsburgh Central will hold its next semi-annual convention in St. John's Lutheran Church, Forbes avenue and Jumonville street, Pittsburgh, Rev. G. W. Critchlow, pastor, on Tuesday, May 14. There will be two sessions, afternoon and evening. Societies of whatever name of Lutheran congregations are requested to send two delegates each.

—“The Passion Play of Oberammergau” was the subject of an interesting illustrated lecture by the Rev. D. H. Geissinger, D.D., at the monthly meeting of the Parish and Mission Society of the First English Evangelical Lutheran Church, Pittsburgh, on Tuesday, March 19.

OHIO

—The Sixth Annual Convention of the Ohio State Luther League will be held in St. Luke's Evangelical Lutheran Church, Mansfield, O., Rev. O. D. Baltzly, pastor, on Tuesday and Wednesday, May 14 and 15, 1901.

F. W. E. PESCHAU, President.

—The new pastor of St. Matthew's, Toledo, Rev. H. Brezing, is meeting with very encouraging success. At the last business meeting of the Luther League it appropriated \$50 out of its treasury to the support of the church.

KENTUCKY

—The Luther League of Louisville will hold its next public rally at the Third Church, Dr. Himes, pastor. The committee has arranged for an address to be delivered by Prof. D. H. Bauslin, D.D., of the Theological Seminary at Springfield, Ohio. We expect a rich treat. The League will meet on April 29, at 3 p.m.

ILLINOIS

Chicago

—The Young People's Society of Immanuel's Lutheran Church held a reception Friday evening, February 15, 1901, at Wilcox Hall, to members and friends in honor of the return from the East of their pastor and bride, Rev. and Mrs. Chas. P. MacLaughlin.

Tri-City League

—The Executive Committee of the Tri-City Luther League met at the home of Rev. W. H. Blancke, at Davenport, Iowa, on the evening of February 12. The committee organized by the election of Rev. Blancke as chairman, Carl E. Bohman secretary, A. A. Johnson as correspondent to the LUTHER LEAGUE REVIEW. An invitation to the members of the League to meet with the Young People's Society of Moline on February 25 was accepted. It is suggested to the several societies that for this year they omit the serving of refreshments in connection with their quarterly meetings. It was recommended that the League at its next meeting appropriate \$5 for the Luther Memorial at Speyer, Germany. An invitation was extended

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to the Tri-City Luther League to meet in St. Paul's Church, Davenport, in June. The committee adjourned to meet at the call of the chairman.

INDIANA

—Rev. J. A. Benton has organized both a senior and a junior Luther League in his congregation at Attica, Ind.

DISTRICT OF COLUMBIA

—The Lutheran Young People's Union of Washington held its third annual reunion February 22 in the Luther Place Memorial Church. An enjoyable musical prelude was in charge of Mr. Clarence Earnest Beatty, organist, assisted by several vocalists and a 'cellist. The exercises proper began with prayer by Rev. F. W. Moot, pastor of St. Paul's, the president of the Union, Rev. C. H. Butler, presiding. The pastor of the Memorial, Rev. Dr. J. G. Butler, extended greeting to the Union, Gen. Geo. H. Harries, commander of the National Guard of the District of Columbia, who was colonel of the First (D. C.) Regiment in the Spanish war, spoke upon "Patriotism in Peace and War." Hon. I. G. Kimball, Judge of the Police Court, delivered an address upon "The United States as a Religious Force in the World." Following the benediction by Rev. Stanley Billheimer, an enjoyable social hour, with refreshments and music by a mandolin club, was spent in the chapel. This annual social feature was inaugurated by the Young People's Union three years ago, and this year showed the largest attendance yet had.

MINNESOTA

—At the last semi-annual meeting of the Luther League of St. John's English Church, Duluth, Minn., the following officers were elected: Phillip Bayha, pres.; F. W. Beckman, vice-pres.; Odin Mecalson, sec.; Miss Anna Eskelson, treas.; F. W. Beckman, cor. sec. The president appointed Mrs. H. O. H. Munson librarian. The secretary's report shows number of enrolled members, 25; number of regular members, 15; average attendance, 11. During the year four members were added to membership list.

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Luther Memorial

The following additional contributions toward the proposed Luther Statue, at Speyer, Germany, have been received by the treasurer of the fund, Hon. Chas. A. Schieren:

Feb. 21, as previously acknowledged.	\$1,012.77
Sunday School St. Mark's, Canajoharie, N. Y.	2.00
Luther League St. Mark's, Canajoharie, N. Y.	1.00
Alma A. Fogelström, Omaha, Neb.	1.00
Swedish Lutheran Church, Swedesburg, Iowa	2.10
St. Peter's Lutheran Church, Syracuse, N. Y.	5.50
Rev. J. H. Miller, Hoagland, Ind.	2.00
Rev. E. H. Caselmann, Charles City, Iowa	1.00
Sale of pictures to members of Church of Reformation, Baltimore, Md.	10.00
Mrs. C. Hoefler, Toledo, Ohio	1.00
Christ Evang. Lutheran Church, Jersey City, N. J.	3.00
Rev. John Kupfer, Greenhill, Ind.	3.50
Louis Klopsch, editor <i>Christian Herald</i> , New York City	100.00
Sale of pictures, Rev. C. Krüger, Atchison, Kan.	9.00
Rev. D. Kosche, Zion's Church, Caroline, Wis.	1.93
St. John's Church, Allentown, Pa.	10.00
Luther League Holy Trinity, New York City	5.00
Sunday School Trinity Lutheran Church, Louisville, Ky.	2.00
Sunday School St. John's Lutheran Church, Kutztown, Pa.	3.00
Sunday School Lutheran Church, Shakopee, Minn.	1.00
Sunday School Lutheran Church, Shrewsbury, Pa.	2.00
St. John's German Lutheran Church, Philadelphia, Pa.	19.67
Sunday School St. John's Lutheran Church, Sayre, Pa.	1.00
March 22	\$1,199.47

Earnestness

Earnestness is power. He who is in earnest will impress himself on others, whether he would impart to them or would receive from them. Yet no man will gain in earnestness by seeking to be in earnest, nor will he convince others that he is in earnest by saying that he is in earnest. In order to show earnestness a man must be in earnest; and the man who is in earnest cannot help showing it. Earnestness is of the man's self, and it is drawn out by the cause that can draw it out. When it is drawn out, every one who sees and hears the man knows that his earnestness is real. If, therefore, a man is in earnest in behalf of anything he undertakes, he may know that he has power in that direction; but if he lacks earnestness, it is of no use for him to try to seem in earnest.

Luther League Supplies.

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Price \$3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

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Four wise queries:

Do you use the Topics ?

Is your League growing ?

How is your League helping the congregation ?

How is your League helping you ?

Four valuable suggestions:

Perhaps your League can develop a Junior choir or choral union.

Perhaps your League would enjoy an evening of pictures with the lantern.

Perhaps your League can have an outing to some pretty spot during the summer.

Perhaps your League is developing the character of some of the good and great of the oncoming years.

A Golden Text for April:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126: 6.

An Easter text:

"I am He that liveth and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. 1: 18.

Some Easter questions:

Who first saw Jesus after His Resurrection ?

Where was Jesus when first seen ?

Did many persons ever see Jesus between His Resurrection and His Ascension ?

Why is Sunday called "the Lord's Day" ?

Do not forget the amateur photograph prize for a Junior Leaguer of A. D. 1901, of an Easter decoration of a church !

Lutheran dates for March:

March 2, 1522, Luther left the Wartburg Castle.

March 6, 1522, Luther at Wittenberg to quiet the fanatics.

March 21, 1685, the great Lutheran composer and musician J. S. Bach's birthday.

March 21, 1529, the "Protest" at Spire.

There is nothing that can be substituted for the sweetness of the after thought: "*I have tried to be faithful.*"

How best to keep a birthday: Give it to God.

How to keep the Lord's Day holy: Give it *all* to Christ and self with it.

The more facets a diamond has ground upon its surface the more it sparkles in every direction. And the more a true Christian is subjected to the wear and worry of the world and its temptations the more does his Master's spirit shine through his being and life.

Morning Breaks Upon the Tomb

Morning breaks upon the tomb;
Jesus scatters all its gloom;
Day of triumph thro' the skies,
See the glorious Saviour rise.

Ye who are of death afraid,
Triumph in the scattered shade;
Drive your anxious cares away,
See the place where Jesus lay.

Christian, dry your flowing tears,
Chase your unbelieving fears;
Look at His deserted grave,
Doubt no more His power to save.

—W. B. COLLYER.

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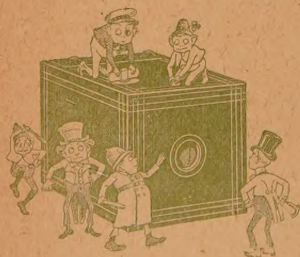
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